789 idea of vicarious suffering for another's sins, somewhat similar to the Jewish concept of the scapegoat.

The pi-mu continued to perform many kinds of magic, blowing on the chicken to make noise and distributing the wooden coins. At the same time the Lolo inside the house shouted [98] and yelled, making noise until midnight. Finally they carried the straw figures and wooden coins outside the house to be thrown away in distant places before they burst forth into another round of outcries. The straw figures, shaped after the evil spirits, represent what Frazer calls imitative magic. After the vicarious punishment of the chicken and goat, these figures would be cast off outside the house so that they would not cast evil spells inside to further injure the living or cause illness.

The interpreter of the inspection team, Hu Chan-yün, was also a Lolo pi-mu. He once told the author that the first [776] scripture which Shê-chia-erh recited is an invitation to the mountain spirit, mi-hsi, which shows that the Lolo pay special attention to the mountain spirits; the second scripture contains an imprecation on those clan enemies who have been cursing the master of the family; the third is a book of exorcism to expel the ghosts and evil spirits from the house. The Lolo believe that the spells cast by evil spirits originate from enemy imprecations, and that the method of delivery from the curse is a counter-imprecation through exorcism, which will bring destruction to the enemies of the family.

755 The su-nieh is a Lolo magician who also specializes in curing sickness, but his magic differs slightly from that of the pi-mu. After having led a sheep or a pig around the body of a sick person three times, the su-nieh kills the animal and places it outside the door. His body shivering all over, he leaps and beats on a drum, uttering meaningless loud cries; next, holding in his mouth the sheep's genitals, he tosses them to and fro three or four times. The sheep's skin is then peeled off and given to him as a reward for his services, in the same way as the pi-mu gets his animal skin. Finally, after taking up a jar shaped from mud and covered with a lid, the su-nieh goes into the house to search for evil spirits to put inside the jar, which is immediately covered and taken out to be buried in the ground. This means that the evil spirit has been buried and will never again cast its harmful spell on the people.

789 From the rituals of exorcism it can be seen that the Lolo practice imprecation in clan feuds to destroy their ene- ● 754 mies. As we know, there are two kinds of magic, the white

189 and the black. White magic is for good intentions, such as
● 754 praying for rain; black magic is for harmful intentions, such as the imprecation of enemies and so forth. The pi-mu is also invited to make imprecations, sometimes sponsored by one family alone and other times by a clan or a village, depending upon whether they are against individual or common enemies.

754 There are different ways of making imprecations, which cannot be completely enumerated here. However, a few examples will suffice to give a general picture. First, kill a dog and recite from the scripture. The enemy thus cursed will die when he sees the dog. The dead dog is always hung on a tree in the middle of the road to prevent the enemy from crossing over. During this trip the author saw many dogs hanging — evidence of the black magic practiced by the Lolo. Second, kill a chicken and imprecate over it. This method involves hanging the chicken's head in the direction of the enemy so as to harm him. Third, use a pheasant or a wild pigeon, on whose neck is tied the name of the enemy written by a pi-mu. After having performed [99] the magic and made the imprecation, the bird is set free so that it will fly over to the enemy's homestead to strike him with sudden disease and death. Fourth, make a straw figure of the enemy and imprecate it over the blood and feathers of a chicken. Afterwards, the figure is carried to the enemy's fields so that in passing the place, the enemy will inevitably encounter the evil spirit and die. Fifth, carve on a piece of wood the enemy's figure and write on it the enemy's name with snake blood. Then the figure is secretly thrown inside the enemy's household, upon which great calamity will inevitably descend. A sixth method is to make a straw figure out of a piece of leprous leg bone and to imprecate the enemy's name over it. This is then placed stealthily inside the enemy's house or in his fields so that he will die from the curse. The imprecation over the straw figure made with a leprous bone represents a combined use of imitative and contagious magic. It is imitative in that the straw figure imitates the shape of the enemy, and contagious in that leprosy can be made infectious to him. The combination of these two forms of magic is known as sympathetic magic.

789 The Lolo practice black magic. In their secret contest against clan enemies, they often engage in mutual imprecation and search for powerful means to threaten and injure the opposite side and for magic to repel enemy attack. Sometimes,

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000 a vocabulary. A few words go a long way at such times, and even blunders in the new speech only added to the fun of it all. If those who heard me did not feel offended at the funny mistakes I made when I tried to speak a few words to them, I am sure I did not mind their hearty laughter. It was as much fun to me as it was to them. At such times one can always get his own back by trying to get them to pronounce a few English words.

A small iron puzzle, a couple of corks and two small clockwork figures were my stock in trade when I wished to put the people into a good humour. One of the figures was a fiddler, and the other an old-fashioned Chinese soldier brandishing a sword in one hand and a spear in the other. The fame of these two figures preceded me wherever I went, and everybody demanded a performance of the marionettes. When a crowd of men and women squatted down and gave themselves up to a few minutes of excitement as the figures moved about in the little tray that was the theatre of their exploits, one thought at once it was a scene from Brobdingnag, where a group of giants were watching the movements of a pair of Gullivers. The hillmen evidently thought there was some life in the little figures. Sometimes, when I was tired of the constant excitement, I used to let my "boy" manage the show, while I went off for a stroll.

754 I took with me a few prettily dressed dollies, hoping to win the affection of some of the little girls of Nosuland by giving them these. But, to my great surprise, I could not give away a single one of these dolls. Here and there the children looked longingly, and one day a little girl was brave enough to take a doll from the visitor, but before many minutes were passed the mother brought the doll back again, and I had to

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take it away with me. I was much taken aback at this and 754
wondered what the reason of this conduct was. In other places I have known even women go wild over a pair of dolls. Two that I had with me once were worn to pieces with constant nursing and curious pulling about. I remember one night a little girl begging me to let her take the doll home to bed with her just for the one night. She brought it back safely the next morn, glad of even one night's friendship with one of Santa Claus' most popular gifts.

I found out after a while that the fear of the doll was the fear of witchcraft. When there is illness about, especially when the disease is contagious, the wizard is called in, and he makes a kind of doll of straw, etc., and into this doll he charms the demon of the disease. The straw figure is then taken out and placed by the roadside. Before long the demon is supposed to pass into some one or other of the passers-by, and in that case the person originally ill recovers rapidly. It was the fear of the wizard's straw figure that made my prettily dressed dollies so unpopular. I suppose down in the hearts of some of the people there was the fear that I was some powerful medicine man who could bewitch with the little figures in scarlet and blue. Fancy a land where the little girls are afraid to play with a doll! Surely there cannot be another such land anywhere about. One can see by this incident that any missionary in Nosuland would have to reckon on possible opposition from the all-powerful wizard class. I would risk it all gladly to win the little girls and deliver them from such an unnatural fear.

While we were enjoying ourselves with the moving figures 574
the chief's men had been preparing breakfast. At nine A.M. one of his slaves came in leading a fine goat by a string, and

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by the usual felt cape, and by his side a second wizard, going through various incantations on behalf of his confrère. I was told that in driving the devil away from the sick person this disturbing force refuses to go far unless compelled, and instead of accompanying the straw effigy into the open, and jumping on to any person who might pass by that way, it makes a straight cut to the wizard's person and dwells with him. Hence the second incantations to make sure that the wizard, in curing others, has not done so at the expense of his own health. This fear undoubtedly has its origin in the fact that many of the diseases attended are contagious, and now and again the wizard catches what the patient is suffering from.

There is another way in which the profession of wizard is hazardous. He is supposed not only to be able to drive away demons but to cause them to enter people as well. This perhaps gives him great power, but now and again it leads to his undoing, as any great calamity is put down to his cursing powers. As long as he is powerful enough and of sufficient importance to the lord of the clan, he is strongly entrenched, and cannot be touched. Now and again, however, he falls into disfavour, and then his enemies will do their best to ruin him. I have known cases where severe corporal punishment, if not actual murder, has been visited on these dreaded but no longer powerful wizards. Sometimes one of the chiefs will send for all the wizards in his clan, and will have a great festival, at which the chief thing done is a great cursing of his enemies. When there is such an important gathering of the profession, the pay for a day and a night's cursing is a hundred fowls, a hundred goats and nine oxen. These are all killed and eaten. It

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can be imagined that such a carnival of cursing attracts people from all families in the clan. After such a festival all the evils that befall the persons cursed are ascribed to the work of these wizards. As sickness and calamity are all too common, it is not likely that these gentry of the black art will quickly be put aside as failures in their special line.